His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, Founder-Acharya of the International Society for Krishna Consciousness, came to America in 1965, at age 69, to fulfill his spiritual master’s request that he teach the science of Krishna consciousness throughout the English-speaking world. In a dozen years he published some seventy volumes of translation and commentary on India’s Vedic literature, and these are now standard in universities worldwide. Meanwhile, travelling almost nonstop, Srila Prabhupada moulded his international society into a world wide confederation of ashramas, schools, temples and farm communities. He passed away in 1977, in Vrindavana, the place most sacred to Lord Krishna. His disciples and followers are carrying forward the movement he started.
Sources of Suffering

By His Divine Grace A. C. Bhaktivedanta Swami Prabhuapada
Lecture given in Vrindavan, India, November 4, 1976

Because we are ignorant of the subtle laws of nature, our endeavours for happiness in this world often only add to our distress.

lokah svayam shreyasi nashta-drishtir
yo ’rthan samiheeta nikama-kamah
anyonya-vairah sukha-lesha-hetor
ananta-dukhham cha na veda mudhah

"Due to ignorance, the materialistic person does not know anything about his real self-interest, the auspicious path in life. He is simply bound to material enjoyment by lusty desires, and all his plans are made for this purpose. For temporary sense gratification, such a person creates a society of envy, and due to this mentality, he plunges into the ocean of suffering. Such a foolish person does not even know about this." —Srimad-Bhagavatam 5.5.16

This is the description of the material world. Anyonya-vairah: Everyone is simply envious of one another. This is the material world: I am envious of you; you are envious of me. You can extend this principle to family, society, community, and nation, but the basic principle is enviousness, nothing else.

A verse in the beginning of the Srimad-Bhagavatam (1.1.2) describes who is fit to accept the spiritual principles of the Bhagavatam: dharmah projjhita-kaitavo ’tra paramo nirmatsaranam. The Bhagavatam is meant for persons who are no longer envious. Those who are envious have no entrance in the principles of Srimad-Bhagavatam.

The whole world is based on the principle of enviousness, anyonya-vairah. And what is the result of this enviousness? Sukha-lesha-hetu: temporary happiness.

The nature of the material world is that so much fighting goes on between nation and nation, person and person, community and community. Despite so many legal codes, people fight with one another. The United Nations was created to stop fighting between nations. But what is the United Nations? I have already explained many times: It is an assembly of barking dogs. That's all. "United" Nations—they will never unite. They will go there and bark. Many times we have seen nations show their enviousness there.

In the Bhagavad-gita (5.29) Krishna says sarva-loka-maheshvaram: "I am the proprietor of all planets." But we are claiming, "This is my country," "This is India, my country," "This is my Pakistan," "This is my America," "This is my Russia"—and fighting. One group claims proprietorship of some land, and another group says, "This is not yours. It is ours."

Despite the United Nations, such fighting still goes on. Why? Ananta-dukhham ca na veda mudhah: People create unlimited misery for themselves, but they do not know it. People are rascals. They claim rights to property and they fight.

They are forced to do it because they have been placed in the material world, which creates a condition of suffering. Lord Krishna says in the Bhagavad-gita (7.14) daivi hy esha gunamayi mama maya duratyaya: "This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome." I have given this example many times: In school the teacher engages two naughty boys to grab and pull each other's ears. Similarly, nature engages souls in the material world. People have manufactured ugrā-karma—"horrible works"—for the annihilation of this world. Russia has the nuclear weapon, and the Americans too. They are looking for the opportunity to drop the bomb here and there, and everything will be destroyed. People do not know the aim of life. They engage in ugrā-karma and create enmity.

In the Srimad-Bhagavatam (7.9.43) Prahlada Maharaja has said, shoce tato vimukha-cetasah: "I am simply concerned for these rascals." As a Vaishnava, a devotee of the Lord, Prahlada Maharaja has no problems. A devotee will be satisfied if he has the opportunity to read and recite Srimad-Bhagavatam anywhere, in any part of the world, even sitting underneath a tree. One who has education can read Srimad-Bhagavatam. But even if one has no education and cannot read, still he has no problem. He can chant: Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. He can enjoy anywhere.

The Illiterate Brahmana

There is a practical example in this connection. While Sri Chaitanya Mahaprabhu was touring in southern India,
in the Ranganatha temple He saw an illiterate brahmana trying to read the Bhagavad-gita. Many people were coming and criticizing him.

“Well, brahmana, how are you reading Bhagavad-gita?”

He did not reply.

Chaitanya Mahaprabhu approached him and saw that the brahmana was looking at the Bhagavad-gita with tears gliding down his cheeks, so He could understand, “Here is a pure devotee.”

He asked him, “Well, brahmana, what are you reading?”

The brahmana replied, “Sir, I cannot read. I am illiterate and cannot read the Sanskrit.”

Chaitanya Mahaprabhu then asked him, “Then what are you doing?”

“My Guru Maharaja knew that I am illiterate, but he told me to read the Bhagavad-gita every day. So on his order, although I do not know what is written there, I am trying to read.”

“Oh, that’s very nice,” Chaitanya Mahaprabhu said. “You are carrying out the order of your Guru Maharaja. But it appears that you are crying. Why are you crying if you cannot read?”

“Because as soon as I take this Bhagavad-gita in my hand, I see the picture of Arjuna asking Krishna to place his chariot on the battlefield, and Krishna is driving the chariot on Arjuna’s order. Seeing this creates some feeling in me: ‘Oh, Krishna is so kind, so nice. Although He is the Supreme Personality of Godhead, He is carrying the order of His devotee as a servant.’ When I feel this, I cry: ‘Oh, how kind Krishna is! How merciful Krishna is!’”

Chaitanya Mahaprabhu embraced him.

“You are reading Bhagavad-gita. It is not about literacy or education or knowing grammar and putting forth a jugglery of words. That is not reading. If one feels the purport of Bhagavad-gita, that is reading Bhagavad-gita.”

Krishna consciousness does not depend on a literary career. A devotee is satisfied if he can think of Krishna. Krishna wants that: man-mana bhava mad-bhakto / mad-yaji mam namaskuru. “Always think of Me, become My devotee, worship Me, and offer your homage unto Me.” (Bhagavad-gita 18.65). Krishna never said, “Become a great pandita or grammarian to read Bhagavad-gita or Srimad-Bhagavatam.” If you are a pandita or grammarian, you can use your knowledge to read the scriptures. Otherwise, anyone, even a child, can do this: man-mana bhava mad-bhakto mad-yaji mam namaskuru. One can come into this temple and offer obeisances. That will also do.

Therefore a devotee can be satisfied in any condition of life, provided he can think of Krishna’s lotus feet. That’s all. That much.

Therefore Prahlada Maharaja said, “I have no problem in crossing the ocean of nescience. That solution is already there. Wherever I am I shall think of Your lotus feet. That’s all.”

“But you appear to be unhappy.” “Yes, I am unhappy.”

“Why?”

Soce tato vimukha-cetasah: “I am thinking of these rascals who have rejected Your instructions in the Bhagavad-gita.”

Busy Wasting Time

Like monkeys and dogs, people are busy. You will see they are very busy, going here, going there, going there—just like monkeys, jumping from one tree to another. Wherever the monkey stands, he moves his arm or his body. He may appear to be very busy, but people will immediately take a stick: “Go away! Go away! Go away!”

People are making big, big plans to be happy like the monkeys. Therefore here it is said, arthan samiheta nikama-kamah: “He is simply bound to material enjoyment by lusty desires, and all his plans are made for this purpose.”

It is the duty of everyone to do something for his own welfare. But, as today’s verse begins, lokah svayam shreyasi nashta-drishthi: “These rascals are blind to their real interest.” Sreyas means real interest, and preyas means immediate profit. Nikama-kamah, sense gratification, is very nice immediately. “I enjoy sex life. This is very nice. Why shall I chant Hare Krishna? Let me enjoy sex.” Preyasi: “This is pleasure.” But it is not real pleasure; therefore the verse says nashta-drishthi, “without sight.” A rascal does not know that sense pleasure is not actual pleasure. It creates different types of miserable conditions. Nashta-drishthi. The rascal has no eyes to see this fact.

Take sex life, for example. The ignorant person does not know that it is the cause of suffering. There are two kinds
of sex life, legal and illegal. Legal is sex in married life. And sex without marriage, like cats and dogs in the street or here and there, that is illegal. In spiritual life, legal sex is allowed. Krishna says, dharmaviruddho ... kamo ‘smi: "I am sex life according to religious principles." (Bhagavad-gita 7.11) The scripture allows sex life for a married man and woman to create progeny. But illegal, illicit sex is most abominable. Still, in either case, illicit or legal, sex causes so much suffering.

Consider the sufferings caused by illicit sex. Now abortion, killing the child, is going on. That is very sinful. Those involved must suffer. But they do not know this. Ananta-duhkham ca na veda mudhah. They are taking the risk of suffering life after life. Those who kill the child within the womb will be punished. They will also enter the womb of a mother, somebody will kill them, and they will enter another mother's womb and again be killed. They will go from one womb to another as many times as they have killed. They will never see the light of the world. That is the punishment.

But people do not know this. Ananta-duhkham ca na veda mudhah. They do not know how the laws of nature are working. A life for a life. You have no right to kill any life. You cannot kill even an ant. If you kill, then you have to suffer.

The Sage's Punishment

These are not stories. There are many instructive incidents described in the scripture. Vidura was an incarnation of Yamaraja, the great lord of death, and a sage cursed him to be born as the son of a maidservant. Why? The sage was brought to the court of Yamaraja, and he was to be punished by having a lancet pierce through his rectum and out the top of his head.

The sage asked Yamaraja, "Why have you put me into this tribulation. Why have you given me this punishment? What is my fault?"

Yamaraja explained, "In your childhood you pierced the rectum of an ant with a nail. Therefore you must be punished like this."

Just see. In childhood playing he pierced the ant. Sometimes we have seen children do that, and it counts. You cannot harm any animal, any living being. You cannot do that.

But these rascals are regularly killing. Although they have a human body, although they have scientific intelligence, they do not know how nature's law works. They do not care to know. They say these ideas are all mythology. But this is not mythology. Na veda mudhah. They do not know the law of nature. Ananta-duhkham: If you harm others, you must suffer.

We should be very, very careful. We are implicating ourselves step by step. People do not know this. The material world is the place where at every step we create more difficulties: padam padam yad vipadam.

The Bhagavatam (10.14.58) says:

samashrita ye pada-pallava-plavam
mahat-padam punya-yasho murareh
bhavambudhir vatsa-padam param padam
padam padam yad vipadam na tesham

“For one who has accepted the boat of the lotus feet of the Lord, who is the shelter of the cosmic manifestation and is famous as Mukunda, or the giver of liberation, the ocean of the material world is like the water contained in a calf’s footprint. Param padam, or the place where there are no material miseries, or Vaikuntha, is his goal, not the place where there is danger in every step of life.”

How does one accept the boat of the lotus feet of the Lord? Sri Chaitanya Mahaprabhu has warned:

nishkinchanasya bhagavad-bhajanmukhasya
param param jigamishor bhava-sagarasya
sandarshanam vishayinam atha yoshitam cha
ha hanta hanta visha-bhakshanato ‘py asadhū

“For a person who is seriously desiring to cross the material ocean and engage in the transcendental loving service of the Lord without material motives, seeing a materialist engaged in sense gratification or seeing a woman who is similarly interested is more abominable than drinking poison willingly.” (Chaitanya-charitamrita, Madhya 11.8)

Anyone who desires to render devotional service dedicates his life for the service of Bhagavan, Krishna. Krishna demands that. A person must decide, “Yes, I shall fully surrender to Krishna.” Such a surrendered person is nishkinchna, “one who possesses nothing.” “Surrender” means that one has finished all one's material business.

Krishna Voice, May 2012
That includes karma, or fruitive work, as well as 
jnana, or philosophical speculation, and ordinary yoga. Bhakti, 
devotional service, means that one is done with all of these. One wants only to surrender to Krishna.

We have to become nishkinchana—no more material business. Who can do that? Bhagavad-bhajanomukhasya: 
One who is eager to serve the Lord.

In the Bhagavad-gita (9.3) Krishna says, "If you do not come to Me, if you do not accept Me, then you will continue 
the cycle of birth and death." And that means ananta-duhkham: life after life, your suffering will go on.

We should be very, very careful not to waste this human form of life even for a moment. That is real life. Rupa 
Goswami has written, avyartho-kalatvam: A devotee should always be alert to see, "One moment has passed. 
Did I waste it or use it well?" That should be the point. Ayushah kshana eko 'pi na labhya svarna-kotibhih. Chanakya 
Pandita has said that one moment of our life cannot be returned in exchange for millions of dollars. Those who 
are advancing in spiritual life—how careful they should be! Therefore Rupa Goswami has given the formula 
avyartho-kalatvam: Not a single moment should be wasted without chanting Hare Krishna.

Thank you very much. ☺

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We Worship Everything

The following conversation took place in Los Angeles on May 14, 1973.

Devotee: Srila Prabhupada, if material nature is the absence of Krishna, then what is material?

Srila Prabhupada: Nothing is material. If you continue Krishna consciousness, there’s nothing material. When we offer this flower in Krishna consciousness, is it material?

Devotee: No.

Srila Prabhupada: So how has it become spiritual? It was material in the tree and now it has become spiritual? No. It is spiritual. As long as I was thinking that it is meant for my enjoyment, it was material. As soon as I take it for Krishna’s enjoyment, it is spiritual.

Devotee: So actually this entire world is spiritual.

Srila Prabhupada: Yes. That we want - to engage everything in Krishna’s service. Then this world will be the spiritual world.

Devotee: So we can also appreciate Krishna’s creation in that light? For example, this flower is very beautiful because it is Krishna’s.

Srila Prabhupada: Yes. We realize that. The Mayavadi philosophy says jagan mithya: “This world is false.” We don’t say that. Krishna has created so many nice things for His enjoyment, why shall I say mithya [false]? Suppose you build a nice house and you call me. “Just see,” and I say, “It is all mithya.”

Devotee: I’ll be offended, because I can’t enjoy it if it is false.

Srila Prabhupada: [Laughing]: How depressed you’ll be! The Bhagavad-gita explains that the demons say like this - asatyam apratistham te jagad ahur anisvaram. The rascals, the demons say that this world is asatya, untruth, and that there is no cause, no isvara. This is the declaration of the demons. But if Krishna is a fact. His creation is a fact. His energy is a fact. Why shall I say it is false? We don’t say it is false. The Mayavadis say it is false.

Devotee: If someone looks at the Deity of Krishna and thinks it’s only stone or wood, for him it’s still material?

Srila Prabhupada: That is his ignorance. How can it be material? The stone is also Krishna’s energy. For example, electricity is everywhere, and the electrician knows how to...
utilize it. Similarly, Krishna is everywhere, even in the stone, and the devotees know how to utilize stone to appreciate Krishna. The rascals do not know. The devotee knows because he has no other view than of Krishna. Why should the stone be without Krishna? “Here is Krishna.” That is real oneness. The Mayavadi philosophers propose oneness, but they divide - this is stone, this is not Krishna. Why bring another thing?

Devotee: For a Krishna conscious person is Krishna as much in the stone as in the Deity?

Srila Prabhupada: Yes.

Devotee: Just as much?

Srila Prabhupada: Yes. Why not?

Devotee: But we order Deities all the way from India?

Srila Prabhupada: Krishna explains, “Everything is in Me, but I’m not everything.” This is called acintya-bhedabheda - simultaneous oneness and difference. Everything is Krishna, but you cannot worship this bench as Krishna. That is rascaldom. The sunshine is also sun. It it not? But when the sunshine is in the room, you cannot say, “The sun is in my room.” This is called acintya-bhedabheda.

Devotee: But you said one can see Krishna within the stone.

Srila Prabhupada: Yes. Why not?

Devotee: And one can worship Him within the stone or within everything.

Srila Prabhupada: Yes. We worship everything. We see Krishna everywhere. We don't see the tree; we see Krishna's energy. Therefore the tree is also worshipable because Krishna and Krishna's energy are both worshipable. Therefore we say, “Hare Krishna.” Hare means Krishna's energy. We worship everything.

In our childhood we were taught by our parents that if a grain of rice falls on the floor, we must pick it up and touch it to our head to show respect. We were taught like this - how to see everything in relationship with Krishna. That is Krishna consciousness.

Therefore, we do not like to see anything wasted, anything misused. Why are we preaching? Because we see that so many rascals are misusing their life. We think, “Let us give them some enlightenment.” This is our mission.

We could think, “Let them go to hell.” Mayavadi sannyasis engage in meditation or go to the Himalayas, but we have come to Los Angeles. Why? This is our mission. "Oh, these people are being misused under maya. Let them gain some enlightenment."

We are teaching how to utilize everything for Krishna, how to understand Krishna in everything. That is our mission. See Krishna in everything. Krishna says, “Anyone who sees Me everywhere, and everything in Me, is perfect.” 😊
The Deity or *archa vigraha* is the form that the Supreme Lord resides in, to accept the offerings of His devotees and to give them an opportunity to personally relate with Him in this material world. Although the Supreme Lord is transcendental to matter and His form is spiritual, He permeates all matter, including stone, wood and metal. Worshipping His deity form is non different from worshipping the Lord directly. Vedic scriptures mention a variety of materials that may be used to create the Deity.

Every year, the Brahmotsava festival is held on Hare Krishna Hill to commemorate the appearance of the Deities here – Sri Sri Radha Krishna-Chandra, Sri Sri Krishna Balarama, Sri Sri Nitai Gauranga, Sri Srinivasa Govinda and Sri Sri Prahlada Narasimha.

From April 4 to 16, the colourful Brahmotsava celebrations with *vahana utsava, dolotsava, kalyanotsava* and *churna abhisheka* were celebrated. Every evening the devotees participated in the *vahana utsava* and with the Lord they witnessed dance and music performances that were held for the pleasure of Their Lordships. Fireworks lit up the sky during the *vahana utsava*. The festival culminated with the *churna abhisheka* ceremony when all the *utsava vigraha* of the temple received a ceremonial bath together in the main temple hall, an event that takes place only once every year. After ten hectic days of exciting festivities followed by a relaxing *churna abhisheka*, Their Lordships Sri Radha Krishna-Chandra were taken on a tranquil ride on a flower decorated barge in the temple *kalyani*, during the Theppotsava.
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Sri Goolihatti D Shekar, MLA, Hosadurga (right)

Sri Derrick M.B. Fullingfaw, MLA
**Ramanavami Celebrations**

**Bangalore:** (top) Sri Sri Krishna Balarama in Rama Lakshmana Alankara, (right) Rama Taraka Yagna & (below) devotees participate in Rama Navami celebrations.
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